

الْبَابُ السَّادِسُ

رَحْمَتُهُ ﷺ وَمَلَاظَفَتُهُ بِالنِّسَاءِ

CHAPTER SIX

THE HOLY PROPHET'S MERCY AND KINDNESS TOWARD WOMEN

٣٠ / ١. عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه، قَالَتِ النِّسَاءُ لِلنَّبِيِّ ﷺ: غَلَبْنَا عَلَيْكَ الرَّجَالَ، فَاجْعَلْ لَنَا يَوْمًا مِنْ نَفْسِكَ، فَوَعَدَهُنَّ يَوْمًا لَفِيهِنَّ فِيهِ فَوَعظَهُنَّ وَأَمَرَهُنَّ.
مُتَّفَقٌ عَلَيْهِ.

30/1. According to Abū Saʿīd al-Khudrī رضي الله عنه,

“The women said to the Prophet ﷺ, ‘The men have greater access and more time with you than we have! Appoint for us a day with you exclusively.’ So he promised to meet them at an appointed time in which he would exhort them and command them.”

Agreed upon.

٣١ / ٢. عَنْ ابْنِ عُمَرَ رضي الله عنه قَالَ: وَجَدَتِ امْرَأَةً مَقْتُولَةً فِي بَعْضِ مَغَازِي رَسُولِ اللَّهِ ﷺ فَنَهَى رَسُولُ اللَّهِ ﷺ عَنْ قَتْلِ النِّسَاءِ وَالصِّبْيَانِ.
مُتَّفَقٌ عَلَيْهِ.

31/2. According to Ibn ʿUmar رضي الله عنه,

“A woman was found slain in one of the battles of Allah’s Messenger ﷺ, so he [strictly] forbade the killing of women and children.”

³⁰ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-ʿIlm* [The Knowledge], Ch.: “Are Women to be Given a Specific Day for Lessons,” 1:50 §101; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Birr wa al-ṣila wa al-ādāb* [The Piety, Familial Integration, and Good Manners], Ch.: “On the Virtue of one Who Patiently Endures the Loss of His Young Child,” 4:2028 §2633; •Aḥmad b. Ḥanbal in *al-Musnad*, 3:34 §11314; •al-Nasāʾī in *al-Sunan al-Kubrā*, 3:451 §5896; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 7:206 §2944; •Abū Yaʿlā in *al-Musnad*, 2:361 §1279; •al-Bayhaqī in *Shuʿab al-Imān*, 7:131 §9743; •al-Mundhirī in *al-Targhīb wa al-Tarhīb*, 3:55 §3053.

³¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Jihād wa al-siyar* [The Striving and Military Expeditions], Ch.: “On Killing Women in War,” 3:1098 §2852;

Agreed upon.

٣/٣٢. عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ لِلنَّبِيِّ ﷺ حَادٍ، يُقَالُ لَهُ: أَنْجَشَةُ، وَكَانَ حَسَنَ الصَّوْتِ. فَقَالَ لَهُ النَّبِيُّ ﷺ: رُوَيْدَكَ، يَا أَنْجَشَةُ، لَا تَكْسِرِ الْقَوَارِيرَ، يَعْنِي ضَعْفَةَ النِّسَاءِ.

مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ.

32/3. According to Anas رَضِيَ اللَّهُ عَنْهُ,

“The Prophet ﷺ used to have a camel-driver named Anjasha who was gifted with a melodious voice. [When his fascinating singing whipped up the camels to run faster] the Prophet ﷺ said to him, ‘Take it easy, Anjasha! Do not break the fragile vessels!’ By that he meant the women-folk [slow them down].”

Agreed upon and this is the wording of Muslim.

•Muslim in *al-Shāḥīḥ*: Bk.: *al-Jihād wa al-siyar* [The Striving and Military Expeditions], Ch.: “On the Unlawfulness of Killing Women and the Elderly in War,” 3:1364 §1744; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:22 §4739; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Siyar* [The Military Expeditions], Ch.: “On What has been Reported Regarding the Prohibition of Killing Women and Children,” 4:136 §1569; •Ibn Mājah in *al-Sunan*: Bk.: *al-Jihād* [The Striving], Ch.: “On Indiscriminate Night Attacks and Killing Women and Children,” 2:947 §2841; •al-Nasā’ī in *al-Sunan al-Kubrā*, 5:185 §8618; •al-Dārimī in *al-Sunan*, 2:293 §2462; •Ibn Hibbān in *al-Shāḥīḥ*, 1:344 §135.

³² Set forth by •al-Bukhārī in *al-Shāḥīḥ*: Bk.: *al-Adab* [The Good Manners], Ch.: “Giving Misleading Impressions Leads to Lying,” 5:2294 §5857; •Muslim in *al-Shāḥīḥ*: Bk.: *al-Faḍā’il* [The Virtues], Ch.: “The Mercy of the Prophet ﷺ Toward Women,” 4:1811, 1812 §73, 2323; •al-Nasā’ī in *al-Sunan al-Kubrā*, 6:134–135 §§10359, 10363; •Aḥmad b. Ḥanbal in *al-Musnad*, 3:227 §13401; •Ibn Hibbān in *al-Shāḥīḥ*, 13:119 §5801; •al-Ṭabarānī in *al-Mu’jam al-Kabīr*, 25:121 §294; •Abū Ya’lā in *al-Musnad*, 5:191 §2809, 7:116, 121 §§4064, 4075; •al-Ruwayānī in *al-Musnad*, 2:381 §1357; •‘Abd b. Ḥumayd in *al-Musnad*, 1:398 §1342; •al-Bayhaqī in *al-Sunan al-Kubrā*, 10:227 §§20820, 20822; •Ibn Sa’d in *al-Ṭabaqāt al-Kubrā*, 8:430–431; •al-Haythamī in *Majma’ al-Zawā’id*, 3:214, 4:320, 8:20 (who said, “It was narrated by Aḥmad and its narrators are found in the rigorously authentic collections [of al-Bukhārī and Muslim]”).

٤/٣٣. عَنْ الْأَسْوَدِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَأَلْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا مَا كَانَ النَّبِيُّ ﷺ يَصْنَعُ فِي بَيْتِهِ؟ قَالَتْ: كَانَ يَكُونُ فِي مِهْنَةِ أَهْلِهِ، تَعْنِي خِدْمَةَ أَهْلِهِ، فَإِذَا حَضَرَتِ الصَّلَاةُ خَرَجَ إِلَى الصَّلَاةِ.

رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ وَالتِّرْمِذِيُّ، وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

33/4. According to al-Aswad رضي الله عنه,

"I asked 'A'isha رضي الله عنها, 'What would the Prophet ﷺ do at his home?' She replied, 'He would be in the service of his family, and when the time for prayer began, he would go out to attend the prayer.'"

Reported by al-Bukhārī, Aḥmad and al-Tirmidhī. According to al-Tirmidhī, "This is a fine authentic tradition."

٥/٣٤. عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ عِنْدَ بَعْضِ نِسَائِهِ، فَأَرْسَلَتْ إِحْدَى أُمَّهَاتِ الْمُؤْمِنِينَ بِصَحْفَةٍ فِيهَا طَعَامٌ. فَضَرَبَتْ الَّتِي النَّبِيُّ ﷺ فِي بَيْتِهَا يَدَ الْخَادِمِ فَسَقَطَتْ الصَّحْفَةُ فَأَنْفَلَقَتْ. فَجَمَعَ النَّبِيُّ ﷺ فَلَقَّ الصَّحْفَةَ، ثُمَّ جَعَلَ يَجْمَعُ فِيهَا الطَّعَامَ الَّذِي كَانَ فِي الصَّحْفَةِ، وَيَقُولُ: غَارَتْ أُمُكُمْ. ثُمَّ حَبَسَ الْخَادِمَ حَتَّى أَتَى بِصَحْفَةٍ مِنْ عِنْدِ الَّتِي هُوَ فِي بَيْتِهَا، فَدَفَعَ الصَّحْفَةَ الصَّحِيحَةَ إِلَى الَّتِي كَسَرَتْ صَحْفَتَهَا وَأَمْسَكَ الْمَكْسُورَةَ فِي بَيْتِ الَّتِي كَسَرَتْ.

³³ Set forth by •al-Bukhārī in *al-Shaḥīḥ*: Bk.: *al-Adhān* [The Adhān], Ch.: "Concerning One who is Helping his Family and Goes out as the Prayer is Established," 1:239 §644, also in *Kitāb al-Nafaqāt* [The Expenditures], Ch.: "The Service of a Man Toward His Family," 5:2052 §5048, also in *Kitāb al-Adab* [The Good Manners], Ch.: "On How a Man Should Treat His Family," 5:2245 §5692; •Aḥmad b. Ḥanbal in *al-Musnad*, 6:49 §24272; •al-Tirmidhī in *al-Sunan*: Bk.: *Ṣifat al-qiyāma wa al-raqā'iq wa al-wara'* [The Description of the Resurrection, Heart-softening Narrations, and Scrupulousness], Ch.: 45, 4:654 §2489; •al-Tayālīsī in *al-Musnad*, 1:198 §1383; •Ibn Rāḥawayh in *al-Musnad*, 3:879 §1550; •al-Bayhaqī in *al-Sunan al-Kubrā*, 2:215 §2989.

رَوَاهُ الْبُخَارِيُّ وَأَبُو دَاوُدَ وَالنَّسَائِيُّ وَابْنُ مَاجَهَ وَالدَّارِمِيُّ.

34/5. According to Anas ؓ,

“Once the Prophet ﷺ was with one of his wives and one of the Mother’s of the Believers sent him a large container with food. The wife, in whose house the Prophet ﷺ was, struck the hand of the servant who brought the food, causing the container to fall down and split into pieces. The Prophet ﷺ gathered the broken pieces and put the spilled food back into it, saying, ‘Your mother took it to her honour [*ghārat*].’ Then he instructed the servant to wait until a container was taken from the wife in whose house he was, and then he sent the unbroken container to the wife whose original container was broken, and he left the broken one in the house of the wife who broke it.”

Reported by al-Bukhārī, Abū Dāwūd, al-Nasā’ī, Ibn Mājah and al-Dārimī.

٦/٣٥. عَنْ عَائِشَةَ ؓ قَالَتْ: كُنْتُ أَلْعَبُ بِالْبَنَاتِ عِنْدَ النَّبِيِّ ﷺ وَكَانَ لِي صَوَاجِبُ يَلْعَبْنَ مَعِيَ. فَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا دَخَلَ، يَتَقَمَّعْنَ مِنْهُ فَيَسْرِ بَهُنَّ إِلَيَّ فَيَلْعَبْنَ مَعِيَ.

مُتَّفَقٌ عَلَيْهِ.

35/6. According to ‘Ā’isha ؓ,

“I used to play with other girls in the presence of the Prophet ﷺ

³⁴ Set forth by •al-Bukhārī *al-Ṣaḥīḥ*: Bk.: *al-Nikāḥ* [The Marriage], Ch.: “On Protective Jealousy [*ghayra*],” 5:2003 §4927; •Aḥmad b. Ḥanbal in *al-Musnad*, 3:105 §12046; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Buyū’* [The Selling], Ch.: “Whoever Ruins Something is Liable for Returning the Like Thereof,” 3:297 §3568; •al-Nasā’ī in *al-Sunan*: Bk.: *‘Ishra al-nisā’* [On Living with Women], Ch.: “On Protective Jealousy [*ghayra*],” 7:70 §3955, also in *al-Sunan al-kubrā*, 5:285 §8903; •Ibn Mājah in *al-Sunan*: Bk.: *al-Aḥkām* [The Legal Rulings], Ch.: “The Ruling on the one Who Breaks Something,” 2:782 §2334; •al-Dārimī in *al-Sunan*, 2:343 §2598; •Abū Ya’lā in *al-Musnad*, 6:455 §3849.

³⁵ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Adab* [The Good Manners], Ch.: “On Being of Friendly Countenance with People,” 5:2270 §5779; •Muslim in *al-Ṣaḥīḥ*: Bk.: *Faḍā’il al-ṣaḥāba* [On the Virtues of the Companions], Ch.: “On the Virtue of ‘Ā’isha ؓ,” 4:1890 §2440; •Aḥmad b. Ḥanbal in *al-Musnad*,

and I had several young companions who would play with me. When Allah's Messenger ﷺ would come, they would hide inside and he would bring them to me, so they could play with me."

Agreed upon.

٧/٣٦. عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: وَاللَّهِ، لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَقُومُ عَلَى بَابِ حُجْرَتِي، وَالْحَبَشَةُ يَلْعَبُونَ بِحِجَارِهِمْ فِي مَسْجِدِ رَسُولِ اللَّهِ ﷺ. يَسْتُرُنِي بِرِدَائِهِ، لِكَيْ أَنْظُرَ إِلَى لَعِبِهِمْ، ثُمَّ يَقُومُ مِنْ أَجْلِي حَتَّى أَكُونَ أَنَا الَّتِي أَنْصَرِفُ. فَاقْدِرُوا قَدَرَ الْجَارِيَةِ الْحَدِيثَةِ السَّنِّ حَرِيصَةً عَلَى اللَّهِ.

مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ.

36/7. According to 'Ā'isha رَضِيَ اللَّهُ عَنْهَا,

"I swear by Allah that I saw Allah's Messenger ﷺ standing in front of my apartment door while the Abyssinians were playing with their spears in his Mosque. He would conceal me with his outer garment so I could look at their playing, and then he would stay on for my sake until I felt pleased and left. And thus you can imagine how long a girl at that tender age who is fond of playing [would have watched it]."

Agreed upon and this is the wording of Muslim.

6:234 §26010; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Adab* [The Good Manners], Ch.: "On Playing with Girls," 4:283 §4931; •Ibn Mājah in *al-Sunan*: Bk.: *al-Nikāh* [The Marriage], Ch.: "On Living Kindly with Women," 1:637 §1982; •al-Nasā'ī in *al-Sunan al-Kubrā*, 5:305 §8946; •Ibn Hibbān in *al-Shāḥih*, 13:173 §5863.

³⁶ Set forth by •al-Bukhārī in *al-Shāḥih*: Bk.: *al-Nikāh* [The Marriage], Ch.: "On Living Kindly with One's Family," 5:1988 §4894, also in the Ch.: "On a Woman Looking at Abyssinians and Others who are Trustworthy," 5:2006 §4938; •Muslim in *al-Shāḥih*: Bk.: *Ṣalāt al-ʿīdayn* [The Two Eid Prayers], Ch.: "The Dispensation for Playing on the Days of ʿīd so long as it Doesn't Entail Disobedience," 2:609 §892; •Aḥmad b. Ḥanbal in *al-Musnad*, 6:84 §24585; •al-Nasā'ī in *al-Sunan*: Bk.: *Ṣalāt al-ʿīdayn* [The Two Eid Prayers], Ch.: "On Playing Inside the Mosque on the Day of Eid and Women Looking at That," 3:195 §1595; •Ibn Rāhawayh in *al-Musnad*, 2:273 §781.

٨/٣٧. عَنْ عَائِشَةَ   قَالَتْ: دَخَلَ أَبُو بَكْرٍ وَعِنْدِي جَارِيتَانِ مِنْ جَوَارِي الْأَنْصَارِ، تُغَنِّيَانِ بِمَا تَقَاوَلَتِ الْأَنْصَارُ يَوْمَ بُعَاثَ. قَالَتْ: وَلَيْسَتَا بِمُغَنِّيَتَيْنِ. فَقَالَ أَبُو بَكْرٍ: أَمَرَامِيرُ الشَّيْطَانِ فِي بَيْتِ رَسُولِ اللَّهِ ﷺ؟ وَذَلِكَ فِي يَوْمِ عِيدٍ. فَقَالَ رَسُولُ اللَّهِ ﷺ: يَا أَبَا بَكْرٍ، إِنَّ لِكُلِّ قَوْمٍ عِيدًا وَهَذَا عِيدُنَا. مُتَّفَقٌ عَلَيْهِ.

وَفِي رِوَايَةٍ لِمُسْلِمٍ: وَفِيهِ جَارِيتَانِ تَلْعَبَانِ بِدُفٍّ.

وَفِي رِوَايَةٍ لِمُسْلِمٍ: وَرَسُولُ اللَّهِ ﷺ مُسَجًى بِثَوْبِهِ، فَانْتَهَرَهُمَا أَبُو بَكْرٍ فَكَشَفَ رَسُولُ اللَّهِ عَنْهُ وَقَالَ: دَعُهُمَا، يَا أَبَا بَكْرٍ، فَإِنَّهَا أَيَّامُ عِيدٍ.

37/8. According to ‘Ā’isha  ,

“Once during the day of ‘Īd, Abū Bakr came inside [my house] while I had two young girls of the *Anṣār* who were singing the songs of Anṣār’s valour in the battle of Bu‘āth—and they were not professional singers. Abū Bakr said [in astonishment], ‘Are there instruments of Satan in the house of Allah’s Messenger ﷺ?’ Allah’s Messenger ﷺ said, ‘O Abū Bakr! Every people have their festive day, and this is our festive day.’”

Agreed upon.

37 Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-‘Īdayn* [The Two Eids], Ch.: “The Sunna of the Two Eids for the People of Islam,” 1:324 §909, also in *Kitāb al-Manāqib* [The Exemplary Traits], Ch.: “On the Entry of the Prophet ﷺ and his Companions into Medina,” 3:1430 §3716; •Muslim in *al-Ṣaḥīḥ*: Bk.: *Ṣalāt al-‘Īdayn* [The Two Eid Prayers], Ch.: “The Allowance to Engage in Play on the Day of Eid as long as it Doesn’t Entail Disobedience,” 2:607–608 §892; •Ibn Mājah in *al-Sunan*: Bk.: *al-Nikāḥ* [The Marriage], Ch.: “On Singing and Using the Leather Drum,” 1:612 §1898; •Ibn Hibbān in *al-Ṣaḥīḥ*, 13:180, 187 §§5871, 5877; •al-Bayhaqī in *al-Sunan al-Kubrā*, 10:224 §20801, also in *Shu‘ab al-Īmān*, 4:281 §5110.

According to Muslim, "There were two young girls playing the leather drum."

According to another report by Muslim, "And Allah's Messenger ﷺ was wrapped up in his garment. Abū Bakr censured the two girls, whereupon Allah's Messenger ﷺ removed the wrapper from his holy face and said, 'Leave them, Abū Bakr, for these are the days of 'Īd.'"

٩/٣٨. عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّ كَانَتْ الْأَمَّةُ مِنْ إِمَاءِ أَهْلِ الْمَدِينَةِ لَتَأْخُذَ بِيَدِ رَسُولِ اللَّهِ ﷺ فَتَنْطَلِقَ بِهِ حَيْثُ شَاءَتْ.

رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ.

38/9. According to Anas b. Mālik رَضِيَ اللَّهُ عَنْهُ,

"If some slave-woman from the slave-women of Medina wanted, she would take Allah's Messenger ﷺ by his hand and take him wherever she wished to go (pertaining to any matter)."

Reported by al-Bukhārī and Aḥmad.

١٠/٣٩. عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّ امْرَأَةً كَانَتْ فِي عَقْلِهَا شَيْءٌ. فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ لِي إِلَيْكَ حَاجَةً. فَقَالَ: يَا أُمَّ فُلَانٍ، انْظُرِي أَيَّ السَّكَنِ شِئْتَ، حَتَّى أَقْضِيَ لَكَ حَاجَتَكَ. فَخَلَا مَعَهَا فِي بَعْضِ الطَّرِيقِ حَتَّى فَرَعَتْ مِنْ حَاجَتِهَا.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَأَبُو دَاوُدَ.

39/10. According to Anas رَضِيَ اللَّهُ عَنْهُ,

"There was a woman who was mentally deficient. She (came to Allah's Messenger and) said, 'O Messenger of Allah! I have a need for

³⁸ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Adab* [The Good Manners], Ch.: "On Pride," 5:2255 §5724; •Aḥmad b. Ḥanbal in *al-Musnad*, 3:98 §11960; •Abū Nu'aym in *Ḥilya al-awliyā'*, 7:202; and cited by •al-Nawawī in *Riyāḍ al-ṣāliḥīn*, 171 §171.

³⁹ Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Faḍā'il* [The Virtues], Ch.: "The Prophet's Closeness with the People and their Seeking of Blessings [*tabarruk*] from Him," 4:1812 §2326; •Aḥmad b. Ḥanbal in *al-Musnad*, 3:119 §12218;

you to fulfil.' He said, 'O mother of so-and-so! Consider which route you wish so I can fulfil your need.' He went with her on one of the footpaths until she had her need fulfilled."

Reported by Muslim, Aḥmad and Abū Dāwūd.

١١/٤٠. عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ النَّبِيُّ ﷺ يَعُودُنِي وَأَنَا بِمَكَّةَ، وَهُوَ يَكْرَهُ أَنْ يَمُوتَ بِالْأَرْضِ الَّتِي هَاجَرَ مِنْهَا. قَالَ: يَرْحَمُ اللَّهُ ابْنَ عَفْرَاءَ. قُلْتُ: يَا رَسُولَ اللَّهِ، أَوْصِي بِمَا لِي كُلِّهِ؟ قَالَ: لَا. قُلْتُ: فَالْشَّطْرُ؟ قَالَ: لَا. قُلْتُ: الثُّلُثُ؟ قَالَ: فَالثُّلُثُ وَالثُّلُثُ كَثِيرٌ. إِنَّكَ أَنْ تَدَعَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَدْعَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ فِي أَيْدِيهِمْ. وَإِنَّكَ مَهْمَا أَنْفَقْتَ مِنْ نَفَقَةٍ فَإِنَّهَا صَدَقَةٌ، حَتَّى اللَّقْمَةُ الَّتِي تَرَفَعُهَا إِلَى فِي أَمْرَاتِكَ، وَعَسَى اللَّهُ أَنْ يَرْفَعَكَ فَيَنْتَفِعَ بِكَ نَاسٌ، وَيُضَرَّ بِكَ آخَرُونَ، وَلَمْ يَكُنْ لَهُ يَوْمَئِذٍ إِلَّا ابْنَةٌ.

مُتَّفَقٌ عَلَيْهِ.

40/1. According to Sa'd b. Abī Waqqāṣ رَضِيَ اللَّهُ عَنْهُ,

"The Prophet ﷺ once visited me while I was ill in Mecca—and he [Sa'd] did not like to die in the land from which he emigrated. Allah's Messenger said, 'May Allah have mercy upon the son of 'Afrā'!' I said,

•Abū Dāwūd in *al-Sunan*: Bk.: *al-Adab* [The Good Manners], Ch.: "On Sitting Upon the Pathways," 4:257 §4818.

40 Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Waṣāyā* [The Bequests], Ch.: "That One Leaves His Heirs Wealthy is Better than Allowing Them to be a Burden on the People," 3:116 §2591, also in *Kitāb Faḍā'il al-ṣaḥāba* [On the Virtues of the Companions], Ch.: "On the Prophet's Saying, 'O Allāh! Allow My Companion's Migration to Continue On,'" 3:1431 §3721, also §§§§§4147, 5039, 5335, 5344, 6012, 6352; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Waṣīya* [The Bequests], Ch.: "On Bequeathing One Third of Wealth," 3:1250 §1628; •Mālik in *al-Muwatta'*: Bk.: *al-Waṣīya* [The Bequests], Ch.: "Bequeathals Should Not Exceed One Third," 2:763 §1456; •Abd al-Razzāq in *al-Muṣannaf*, 9:64; •al-Ṭabarānī in *al-Mu'jam al-Awsaṭ*, 2:33 §1147; •Abū Ya'lā in *al-Musnad*, 2:145 §834; •al-Bayhaqī in *al-Sunan al-Kubrā*, 6:268 §12345.

'O Messenger of Allah! Shall I bequest all my wealth?' He said, 'No.' I said, 'What about half of it?' He said, 'No.' I said, 'What about one third of it?' He said, 'So be it one third; and one third is much. That you leave your heirs wealthy is better than leaving them as beggars who beg from people with their hands. Whatever you spend [upon them] is considered a charity [*sadaqa*], even the morsel of food that you raise to your wife's mouth. Perhaps Allah will elevate you and cause other people to benefit from you while others are harmed by you. [It proved true. Sa'd became the commander of the troops and numerous people were benefitted with the spoils of war; many embraced Islam and the disbelievers were killed by him and became the losers].'" And on that day he [Sa'd] only had one daughter.

Agreed upon.

١٢/٤١. وفي رواية: عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهُ: إِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلَّا أَجَرْتَ عَلَيْهَا، حَتَّى مَا تَجْعَلَ فِي فَمِ امْرَأَتِكَ. مُتَّفَقٌ عَلَيْهِ.

41/12. According to another report by Sa'd b. Abī Waqqāṣ رضي الله عنه, Allah's Messenger ﷺ said to him,

"Never shall you spend anything, seeking thereby the pleasure of Allah, save that you will be rewarded for it—even that [food] which you put into your wife's mouth."

Agreed upon.

١٣/٤٢. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ،

⁴¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Īmān* [The Faith], Ch.: "What has been Reported Concerning the fact that Actions are According to their Intentions, and that Everyone shall Receive what He Intended," 1:30 §56: Bk.: *al-Janā'iz* [The Funerals], Ch.: "The Prophet's Eulogy of Sa'd b. Khawla," 1:435 §1233; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Waṣīya* [The Bequests], Ch.: "Bequeathing One Third," 3:1250 §1628; •al-Nasā'ī in *al-Sunan al-Kubrā*, 5:383 §9206; •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 7:292 §7171; •al-Mundhirī in *al-Targhīb wa al-Tarhīb*, 3:41 §3000.

مَنْ أَحَقُّ النَّاسِ بِحُسْنِ صَحَابَتِي؟ قَالَ: أُمُّكَ. قَالَ: ثُمَّ مَنْ؟ قَالَ: ثُمَّ أُمُّكَ. قَالَ: ثُمَّ مَنْ؟ قَالَ: ثُمَّ أُمُّكَ. قَالَ: ثُمَّ مَنْ؟ قَالَ: ثُمَّ أَبُوكَ.

مُتَّفَقٌ عَلَيْهِ.

42/13. According to Abū Hurayra رضي الله عنه,

“A man once came to Allah’s Messenger ﷺ and said, ‘O Messenger of Allah! Who among the people has the most right to my kind treatment?’ He replied, ‘Your mother.’ Then the man said, ‘Then who?’ He replied, ‘Your mother.’ Then the man said, ‘Then who?’ He replied, ‘Your mother.’ Then the man said, ‘Then who?’ He, then, responded, ‘Your father.’”

Agreed upon.

١٤/٤٣. عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ جَارًا لِرَسُولِ اللَّهِ ﷺ فَارِسِيًّا، كَانَ طَيِّبَ الْمَرْقِ، فَصَنَعَ لِرَسُولِ اللَّهِ ﷺ، ثُمَّ جَاءَ يَدْعُوهُ. فَقَالَ: وَهَذِهِ لِعَائِشَةَ؟ فَقَالَ: لَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: لَا. فَعَادَ يَدْعُوهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: وَهَذِهِ؟ قَالَ: لَا. قَالَ رَسُولُ اللَّهِ ﷺ: لَا. ثُمَّ عَادَ يَدْعُوهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: وَهَذِهِ؟ قَالَ: نَعَمْ، فِي الثَّالِثَةِ، فَقَامَ يَتَدَاوَعَانِ حَتَّى أَتَيَا مَنْزِلَهُ.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ.

⁴² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Adab* [The Good Manners], Ch.: “Who Among the People Have Most Right to Kind Treatment,” 5:2227 §5626; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Birr wa al-ṣila wa al-ādāb* [The Piety, Familial Integration, and Good Manners], Ch.: “On Kindness Toward One’s Parents, and that they are the Most Deserving of it,” 4:1974 §2548; •Aḥmad b. Ḥanbal in *al-Musnad*, 5:5 §20060; •Ibn Mājah in *al-Sunan*: Bk.: *al-Adab* [The Good Manners], Ch.: “On Kindness Toward Parents,” 2:1207 §6094; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 2:175 §433; •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 19:405 §961; •Abū Yaʿlā in *al-Musnad*, 10:482 §6094; •Ibn Rāhawayh in *al-Musnad*, 1:216 §172; •al-Bayhaqī in *al-Sunan al-kubrā*, 4:179 §7552.

43/14. According to Anas رضي الله عنه,

"Allah's Messenger ﷺ had a Persian neighbour who would make a tasty broth, and so he once made some for Allah's Messenger ﷺ and called him over to invite him. Allah's Messenger asked him, 'Is this batch for 'Ā'isha?' The man said, 'No.' Allah's Messenger ﷺ then said, 'No, thank you.' The man invited him once more and he asked him, 'Is this batch for 'Ā'isha?' The man said, 'No.' Allah's Messenger ﷺ then said, 'No, thank you.' The man invited him once more and he asked him, 'Is this batch for 'Ā'isha?' Finally, the man replied, 'Yes!' Then Allah's Messenger ﷺ and 'Ā'isha walked together until they arrived at the man's house [to partake of the broth]."

Reported by Muslim and Aḥmad.

١٥/٤٤. عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَرَادَ سَفَرًا أَقْرَعَ بَيْنَ نِسَائِهِ، فَأَيُّتُهُنَّ خَرَجَ سَهْمُهَا خَرَجَ بِهَا مَعَهُ، وَكَانَ يَفْسِمُ لِكُلِّ امْرَأَةٍ مِنْهُنَّ يَوْمَهَا وَلَيْلَتُهَا، غَيْرَ أَنَّ سَوْدَةَ بِنْتَ زَمْعَةَ رضي الله عنها وَهَبَتْ يَوْمَهَا وَلَيْلَتُهَا لِعَائِشَةَ رضي الله عنها زَوْجَ النَّبِيِّ ﷺ تَبْتَغِي بِذَلِكَ رِضًا رَسُولِ اللَّهِ ﷺ.

رَوَاهُ الْبُخَارِيُّ وَأَبُو دَاوُدَ وَابْنُ مَاجَهَ وَالنَّسَائِيُّ.

44/15. According to 'Ā'isha رضي الله عنها,

"When Allah's Messenger ﷺ wanted to undertake a journey, he would draw lots between his wives and whoever was chosen would

⁴³ Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Ashriba* [The Drinks], Ch.: "What the Guest Should Do if Someone Uninvited Follows Him," 3:1609 §2037; •Aḥmad b. Ḥanbal in *al-Musnad*, 3:123 §12265.

⁴⁴ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Hiba wa faḍliḥā* [The Giving Gifts and its Virtue], Ch.: "On a Woman Giving a Gift to Someone Other than her Husband and Relinquishing it, 2:916 §2453; Bk.: *al-Shahādāt* [The Witnesses], Ch.: "On Problematic Areas," 2:955 §2542; •Aḥmad b. Ḥanbal in *al-Musnad*, 6:117 §24903; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Nikāḥ* [The Marriage], Ch.: "On Dividing [Time] Between Wives," 2:243 §2138; •Ibn Mājah in *al-Sunan*: Bk.: *al-Aḥkām* [The Legal Rulings], Ch.: "Deciding by Casting Lots," 2:786 §2347; •al-Nasā'ī in *al-Sunan al-Kubrā*, 5:292 §8923;

travel with him. He used to give each of his wives a day and a night [which he would spend with her], except for Sawda b. Zam‘a ؓ, for she gave her day and night to ‘Ā’isha ؓ for the sake of pursuing the pleasure of Allah’s Messenger ﷺ.”

Reported by al-Bukhārī, Abū Dāwūd, Ibn Mājah and al-Nasā’ī.

١٦/٤٥. عَنْ عَائِشَةَ ؓ قَالَتْ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: إِنِّي لَأَعْلَمُ إِذَا كُنْتُ عَنِّي رَاضِيَةً، وَإِذَا كُنْتُ عَلَيَّ غَضَبِي. قَالَتْ: فَقُلْتُ: مِنْ أَيْنَ تَعْرِفُ ذَلِكَ؟ فَقَالَ: أَمَّا إِذَا كُنْتُ عَنِّي رَاضِيَةً فَإِنَّكَ تَقُولِينَ: لَا، وَرَبِّ مُحَمَّدٍ ﷺ، وَإِذَا كُنْتُ غَضَبِي قُلْتُ: لَا، وَرَبِّ إِبْرَاهِيمَ. قَالَتْ: قُلْتُ: أَجَلْ، وَاللَّهِ، يَا رَسُولَ اللَّهِ، مَا أَهْجُرُ إِلَّا اسْمَكَ. مُتَّفَقٌ عَلَيْهِ.

45/16. According to ‘Ā’isha ؓ,

“Allah’s Messenger ﷺ once said to me, ‘Indeed, I know when you are happy with me and when displeased.’ I said [to him], ‘How do you know?’ He said, ‘When you are happy with me you say, “No, by the Lord of Muhammad”; but when you are displeased with me you say, “No, by the Lord of Ibrāhīm!”’ I said, ‘You are right, O Messenger of Allah, but I only refrain from mentioning your name.’”

Agreed upon.

١٧/٤٦. عَنْ عَائِشَةَ ؓ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ، وَأَنَا خَيْرُكُمْ لِأَهْلِي.

•al-Dārimī in *al-Sunan*, 2:194 §2208.

⁴⁵ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Nikāḥ* [The Marriage], Ch.: “The Jealousy and Passion of Women,” 5:2004 §4930; •Muslim in *al-Ṣaḥīḥ*: Bk.: *Faḍā’il al-ṣaḥāba* [On the Virtues of the Companions], Ch.: “The Virtue of ‘Ā’isha,” 4:1890 §2439; •Aḥmad b. Ḥanbal in *al-Musnad*, 6:61 §24363; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 16:49 §7112; •Abū Ya’lā in *al-Musnad*, 8:298–299 §§4893, 4894; •Ṭabarānī in *al-Mu’jam al-kabīr*, 23:46 §122.

رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَهَ وَابْنُ حِبَّانَ. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

46/17. According to 'Ā'isha رضي الله عنها,

"Allah's Messenger ﷺ said, 'The best of you is he who is best toward his family, and I am the best of you toward my family.'"

Reported by al-Tirmidhī, Ibn Mājah and Ibn Ḥibbān. According to al-Tirmidhī, "This is a fine authentic tradition."

١٨/٤٧. عَنْ مُعَاوِيَةَ بْنِ حَيْدَةَ رضي الله عنه قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، مَا حَقُّ زَوْجَةِ أَحَدِنَا عَلَيْهِ؟ قَالَ: أَنْ تُطْعِمَهَا إِذَا طَعِمْتَ، وَتَكْسُوَهَا إِذَا اكْتَسَيْتَ أَوْ اكْتَسَبْتَ، وَلَا تَضْرِبَ الْوَجْهَ، وَلَا تُقَبِّحَ، وَلَا تَهْجُرَ إِلَّا فِي الْبَيْتِ.

رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالنَّسَائِيُّ وَابْنُ مَاجَهَ.

47/18. According to Mu'āwiya b. Hayda رضي الله عنه,

"I said, 'O Messenger of Allah! What rights do our wives have over us?' He replied, 'That you feed her when you eat, clothe her when you clothe yourself and you should not strike in the face, use odious words, or avoid [your wife] except in your house.'"

⁴⁶ Set forth by •al-Tirmidhī in *al-Sunan*: Bk.: *al-Manāqib* [The Exemplary Qualities], Ch.: "The Virtue of the Prophet's ﷺ Wives," 5:709 §3895; •Ibn Mājah in *al-Sunan*: Bk.: *al-Nikāh* [The Marriage], Ch.: "On Living Kindly with Women," 1:636 §1977; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 9:484 §4177; •al-Bazzār in *al-Musnad*, 3:240 §1028; •al-Daylamī in *Musnad al-firdaws*, 2:170 §2853; •al-Haythamī in *Mawārid al-ẓam'ān*, 1:318 §1312.

⁴⁷ Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 4:447 §20027; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Nikāh* [The Marriage], Ch.: "On the Woman's Right Over Her Husband," 2:244 §2142; •Ibn Mājah in *al-Sunan*: Bk.: *al-Nikāh* [The Marriage], Ch.: "On the Woman's Right Over Her Husband," 1:593 §1850; •al-Nasā'ī in *al-al-Sunan al-Kubrā*, 5:373, 6:323 §§9171, 11104; •Abd al-Razzāq in *al-Muṣannaf*, 7:148 §12583; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 9:482 §4175; •al-Tabarānī in *al-Mu'jam al-Kabīr*, 19:427 §1038; •al-Bayhaqī in *al-Sunan al-Kubrā*, 7:305 §14556; •al-Mundhirī in *al-Targhib wa al-Tarhib*, 3:32 §2968; •Ibn Kathīr in *Tafsīr al-Qur'ān al-'Azīm*, 1:272.

Reported by Aḥmad, Abū Dāwūd, al-Nasā'ī and Ibn Mājah.

١٩/٤٨. عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْسِمُ فَيَعْدِلُ، وَيَقُولُ: اَللّٰهُمَّ، هَذَا قَسَمِي فِيْمَا اَمْلِكُ، فَلَا تَلْمَنِيْ فِيْمَا تَمْلِكُ وَلَا اَمْلِكُ. قَالَ أَبُو دَاوُدَ: يَعْنِي الْقَلْبَ.

رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالدَّارِمِيُّ وَابْنُ حَبَّانَ. وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحٌ.

48/19. According to 'Ā'isha رَضِيَ اللَّهُ عَنْهَا,

"Allah's Messenger ﷺ used to divide [his time between his wives] justly, and would say, 'O Allah! This is my division in that which I have control over; do not blame me for that over which You have control and not I [i.e., feelings of affection].'"

Reported by Aḥmad, Abū Dāwūd, al-Dārimī and Ibn Ḥibbān.

According to al-Ḥākim, "This is an authentic tradition."

٢٠/٤٩. عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا كَانَتْ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ. قَالَتْ: فَسَابَقْتُهُ فَسَبَقْتُهُ عَلَى رَجُلٍ. فَلَمَّا حَمَلْتُ اللَّحْمَ سَابَقْتُهُ، فَسَبَقَنِي. فَقَالَ: هَذِهِ بَيْتُكَ السَّبَقَةِ.

رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالنَّسَائِيُّ وَابْنُ مَاجَهَ.

49/20. According to 'Ā'isha رَضِيَ اللَّهُ عَنْهَا,

"I was on a journey with Allah's Messenger ﷺ and I had a race with him which I led. Later on as I put on more weight, we raced again but

⁴⁸ Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 6:144 §25154; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Nikāḥ* [The Marriage], Ch.: "On Dividing [Time] Between Wives," 2:232 §2134; •al-Dārimī in *al-Sunan*: Bk.: *al-Nikāḥ* [The Marriage], Ch.: "On Dividing [Time] Between Wives," 2:193 §2207; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 10:5 §4205; •Ibn Abī Shayba in *al-Muṣannaf*, 4:37 §18541; •al-Ḥākim in *al-Mustadrak*, 2:204 §2761; •al-Bayhaqī in *al-Sunan al-Kubrā*, 7:298 §14521.

⁴⁹ Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 6:39 §24164; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Jihād* [The Striving], Ch.: "On Foot-racing," 3:29 §2578; •Ibn Mājah in *al-Sunan*: Bk.: *al-Nikāḥ* [The Marriage], Ch.: "On

he beat me. He said to me, 'This one was for that one [i.e., the previous race in which I won].'"

Reported by Aḥmad, Abū Dāwūd, al-Nasā'ī and Ibn Mājah.

٢١/٥٠. عَنِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: اسْتَأْذَنَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ عَلَى النَّبِيِّ ﷺ فَسَمِعَ صَوْتَ عَائِشَةَ عَالِيًا. فَلَمَّا دَخَلَ، تَنَاوَلَهَا لِيَلْطِمَهَا وَقَالَ: أَلَا أَرَاكَ تَرْفَعِينَ صَوْتَكَ عَلَى رَسُولِ اللَّهِ ﷺ! فَجَعَلَ النَّبِيُّ ﷺ يَحْجِزُهُ، وَخَرَجَ أَبُو بَكْرٍ مُغَضَّبًا. فَقَالَ النَّبِيُّ ﷺ حِينَ خَرَجَ أَبُو بَكْرٍ: كَيْفَ رَأَيْتَنِي أَنْقَذْتُكَ مِنَ الرَّجُلِ. قَالَ: فَمَكَثَ أَبُو بَكْرٍ أَيَّامًا، ثُمَّ اسْتَأْذَنَ عَلَى رَسُولِ اللَّهِ ﷺ فَوَجَدَهُمَا قَدْ اصْطَلَحَا. فَقَالَ لَهُمَا: أَذْخِلَانِي فِي سِلْمِكُمَا كَمَا أَذْخَلْتُمَانِي فِي حَرْبِكُمَا. فَقَالَ النَّبِيُّ ﷺ: قَدْ فَعَلْنَا، قَدْ فَعَلْنَا.

رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالنَّسَائِيُّ. وَقَالَ الْهَيْثَمِيُّ: رِجَالُهُ رِجَالُ الصَّحِيحِ.

50/21. According to al-Nu'mān b. Bashīr رضي الله عنه,

"Once Abū Bakr رضي الله عنه sought permission to enter the house of the Prophet ﷺ, whereupon he heard 'Ā'isha's raised voice [in a domestic matter]. When he entered, he went to her to strike her and said, 'Do you not see you are raising your voice above that of Allah's Messenger ﷺ?' The Prophet blocked him [from 'Ā'isha] and he left the house in a state of anger. When Abū Bakr left, the Prophet ﷺ (humorously) said [to 'Ā'isha], 'How do you see me now after having saved you from him?' Some days later, Abū Bakr once again sought permission to enter the house of Allah's Messenger and found the two of them in a more amiable state with each other. He said to both of them, 'Include

Treating Women Kindly," 1:531 §1979; •al-Nasā'ī in *al-al-Sunan al-Kubrā*, 5:304 §8943; •Ibn Hibbān in *al-Ṣaḥīḥ*, 10:545 §4691; •Ibn Abī Shayba in *al-Muṣannaf*, 6:531 §33588; •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 23:47 §125; •al-Bayhaqī in *al-Sunan al-Kubrā*, 10:18 §19544.

⁵⁰ Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 4:371-372 §18418; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Adab* [The Good Manners], Ch.: "On Joking," 4:300 §4999; •al-Nasā'ī in *al-Sunan al-Kubrā*, 5:139, 356 §§8495, 9155; •al-Bazzār in *al-Musnad*, 8:223 §3275; •al-Haythamī in *Majma' al-Zawā'id*, 9:126.

me in your peace as you included me in your war.' The Prophet ﷺ replied, 'We have done, we have done.'"

Reported by Aḥmad, Abū Dāwūd al-Nasā'ī. According to al-Haythamī, "Its sources are authentic."

٢٢/٥١. عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ وَجَابِرَ بْنَ عُمَيْرٍ الْأَنْصَارِيِّينَ يَرْمِيَانِ. قَالَ: فَأَمَّا أَحَدُهُمَا فَجَلَسَ، فَقَالَ لَهُ صَاحِبُهُ: أَكَسَلْتَ؟ قَالَ: نَعَمْ. فَقَالَ أَحَدُهُمَا لِلْآخَرِ: أَمَا سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ: كُلُّ شَيْءٍ لَيْسَ مِنْ ذِكْرِ اللَّهِ فَهُوَ لَعِبٌ، لَا يَكُونُ أَرْبَعَةً: مُلَاعَبَةُ الرَّجُلِ امْرَأَتَهُ، وَتَأْدِيبُ الرَّجُلِ فَرَسَهُ، وَمَشْيُ الرَّجُلِ بَيْنَ الْغَرَضَيْنِ، وَتَعَلُّمُ الرَّجُلِ السَّبَاحَةَ؟

رَوَاهُ النَّسَائِيُّ وَالطَّبْرَانِيُّ وَالْبَيْهَقِيُّ. وَقَالَ الْمُنْذِرِيُّ: إِسْنَادُهُ جَيِّدٌ. وَقَالَ الْهَيْثَمِيُّ: وَرِجَالُهُ رِجَالُ الصَّحِيحِ خَلَا عَبْدُ الْوَهَّابِ بْنُ بَخْتٍ وَهُوَ ثِقَةٌ.

51/22. According to 'Aṭā' b. Abī Ribāḥ رَضِيَ اللَّهُ عَنْهُ,

"I once saw Jābir b. 'Abd Allāh and Jābir b. 'Umayr—the two Helpers—practising archery. One of them sat down and the other said to him, 'Are you feeling tired?' He replied, 'Yes.' The other said, 'Have you not heard Allah's Messenger ﷺ say, "Everything that does not involve the remembrance of Allah is idle play save four things: a man playing with his wife [for play], a man training his steed [for war], a man walking to accomplish two assignments, and a man learning how to swim"?'"

Reported by al-Nasā'ī, al-Ṭabarānī and al-Bayhaqī. According to al-Mundhirī, "Its chain is fine." According to al-Haythamī, "Its sources are authentic, save 'Abd al-Wahhāb b. Bakht, who is reliable."

⁵¹ Set forth by •al-Nasā'ī in *al-Sunan al-Kubrā*: Bk.: *al-Nikāḥ* [The Playing], Ch.: "On a Man Playing with His Wife," 5:302–303 §§8939, 8940; •al-Ṭabarānī in *al-Mu'jam al-Awsat*, 8:118–119 §8147; •al-Bayhaqī in *al-Sunan al-Kubrā*, 10:15 §19525; •al-Haythamī in *Majma' al-Zawā'id*, 5:269; •al-Mundhirī in *al-Targhib wa al-Tarhib*, 2:180 §2014; •al-Suyūṭī in *al-Durr al-Manthūr*, 4:86.

٢٣/٥٢. عَنْ عَطَاءٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: دَخَلْتُ أَنَا وَعُبَيْدُ بْنُ عُمَيْرٍ عَلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا. فَقَالَتْ لِعُبَيْدِ بْنِ عُمَيْرٍ. قَدْ أَنْ لَكَ أَنْ تَزُورَنَا. فَقَالَ: أَقُولُ، يَا أُمُّهُ، كَمَا قَالَ الْأَوَّلُ: زُرْ غَيْبًا، تَزِدُّ حُبًّا. قَالَ: فَقَالَتْ: دَعُونَا مِنْ رَطَائِكُمْ هَذِهِ. قَالَ ابْنُ عُمَيْرٍ: أَخْبَرِنَا بِأَعْجَبِ شَيْءٍ رَأَيْنَاهُ مِنْ رَسُولِ اللَّهِ ﷺ. قَالَ: فَسَكَتَتْ، ثُمَّ قَالَتْ: لَمَّا كَانَ لَيْلَةً مِنَ اللَّيَالِي، قَالَ: يَا عَائِشَةُ، ذَرِينِي أَتَعَبُدُ اللَّيْلَةَ لِرَبِّي. قُلْتُ: وَاللَّهِ، إِنِّي أُحِبُّ قُرْبَكَ وَأُحِبُّ مَا يَسُرُّكَ. قَالَتْ: فَقَامَ فَتَطَهَّرَ، ثُمَّ قَامَ يُصَلِّي. قَالَتْ: فَلَمْ يَزَلْ يَبْكِي حَتَّى بَلَ حِجْرُهُ. قَالَتْ: وَكَانَ جَالِسًا فَلَمْ يَزَلْ يَبْكِي حَتَّى بَلَ حِجَّتِهِ. قَالَتْ: ثُمَّ بَكَى حَتَّى بَلَ الْأَرْضَ. فَجَاءَ بِلَالٌ يُؤَذِّنُهُ بِالصَّلَاةِ. فَلَمَّا رَأَاهُ يَبْكِي، قَالَ: يَا رَسُولَ اللَّهِ، تَبْكِي، وَقَدْ غَفَرَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ؟ قَالَ: أَفَلَا أَكُونُ عَبْدًا شَكُورًا؟ لَقَدْ نَزَلَتْ عَلَيَّ اللَّيْلَةُ آيَةٌ. وَبِلَ لِمَنْ قَرَأَهَا وَلَمْ يَتَفَكَّرْ فِيهَا: ﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ﴾، الْآيَةُ كُلُّهَا. رَوَاهُ ابْنُ حِبَّانَ.

وَفِي رِوَايَةٍ عَنْهَا: قَالَتْ: أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ يَقُومُ مِنَ اللَّيْلِ حَتَّى تَنْفَطِرَ قَدَمَاهُ. فَقَالَتْ عَائِشَةُ: لَمْ تَصْنَعْ هَذَا، يَا رَسُولَ اللَّهِ، وَقَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ؟ قَالَ: أَفَلَا أُحِبُّ أَنْ أَكُونُ عَبْدًا شَكُورًا؟ مُتَّفَقٌ عَلَيْهِ.

52/23. According to 'Aṭā' رَضِيَ اللَّهُ عَنْهُ,

"Both 'Ubayd b. 'Umayr and I went to see 'Ā'isha رَضِيَ اللَّهُ عَنْهَا. She said to 'Ubayd b. 'Umayr, 'It's about time you visited us!' Ibn 'Umayr replied, 'O Mother! I say just as the early ones said: "Visit at intervals and you will increase in love."' She said, 'We invited you for your non-

⁵² Set forth by •Ibn Hibbān in *al-Ṣaḥīḥ*, 2:386 §620; •al-Mundhirī in *al-Targhib wa al-Tarhib*, 2:243 §2255; •al-Haythamī in *Mawārid al-Zam'ān*, 1:139 §523; •Abū al-Shaykh in *Akhlaq al-Nabī* ﷺ, 153-154.

Arabic language.' Ibn 'Umayr said, 'Please inform us about the most amazing thing you saw from Allah's Messenger ﷺ.' She fell silent (for a while) and then said, 'One night he said to me, "O 'Ā'isha! Leave me to worship my Lord this night." I said, "By Allah, I love your closeness to me and I love that which you love." So he stood up, purified himself, and began to offer prayers. He cried until his lap was wet. Then he was sitting and crying until his beard was wet. Then he cried until the ground around him was wet. At that point, Bilāl came to announce to him the coming of the [obligatory] prayer, and when he beheld him crying, he said, "O Messenger of Allah! Why do you cry so, when Allah has forgiven all of the past and future sins of your community [through your mediation]?" The Messenger ﷺ replied, "Should I not then be a grateful servant? Tonight a verse was revealed to me; woe to the one who recites it without contemplating it, *Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for the people of insight* [Q.2:164].'"

Reported by Ibn Hibbān.

According to another report from 'Ā'isha, "The Prophet of Allah ﷺ used to stand in prayer during the night until his feet swelled up. I asked him, 'O Messenger of Allah! Why do you do this when Allah has forgiven the past and future sins of your community [through your mediation]?' He replied, 'Should I then not love to be a grateful servant?'"*

Agreed upon.

* Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *Tafsīr al-Qur'ān* [The Qur'ānic Exegesis], Ch.: "Regarding Allah's Words, *That Allah may forgive his past and future sins*," 4:1830 §4557, also from al-Mughīra in *Kitāb al-Riqāq* [The Heart-softening Narrations], Ch.: "On Exhibiting Patience in Abstaining from Allah's Prohibitions," 5:2375; •Muslim in *al-Ṣaḥīḥ*: Bk.: *Ṣifa al-qiyāma wa al-janna wa al-nār* [On the Descriptions of the Resurrection, Paradise, and Hell-fire], Ch.: "On Abundant Works and Dedication in Worship," 4:2172 §2820; •al-Tirmidhī from al-Mughīra in *al-Sunan*: Bk.: *al-Ṣalāh* [The Prayer], Ch.: "On Striving in the Prayer," 2:268 §412 (who said, "The hadith of al-Mughīra b. Shu'ba is authentic.")